

UNITY.

FREEDOM, + FELLOWSHIP + AND + CHARACTER + IN + RELIGION.

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NOTES.

A pet dog with ear-rings is one of the latest whims, according to a Toronto paper. But why is this any less sensible than the like whimsicality in human beings?

A writer in the *Princeton Review* says that it is impossible to reach through nature a just conception of God except by the law of evolution. Even Princeton!

Harper's Weekly, of the 4th inst., prints an extract from Mr. Ward's paper on "The Farmer's Conscience," recently published in our columns, and characterizes it as "a keen and excellent paper."

Here is a matter for ministers, moralists, and all good people to think upon. The *Springfield Republican* tells us that "more men were lynched last year in the United States than were hung according to law."

The latest beatitude is by James Russell Lowell. It runs as follows: "Blessed are they who have nothing to say, and who cannot be persuaded to say it." This has one unmistakable sign of authenticity. It is very hard to realize.

The editor of the *Free Lance* has been looking up statistics relating to pretended insanity of criminals, and finds that in the last two years no less than thirteen persons have been "divinely inspired" to commit murder or attempt it.

Five successive Governors of Massachusetts—Claffin, Washburn, Rice, Talbot, and Long—have recommended Woman Suffrage to legislative consideration in their annual messages, and still the cautious old Commonwealth is afraid to undertake it.

The Living Church recognizes at least one "Divine" book besides the Bible, for it advertises a book entitled, "The Divine Liturgy in the Book of Common Prayer." All the literature that represents the common prayer of the human soul is, to our mind, "Divine."

The *Religio-Philosophical Journal* gives this good advice to preachers: "The Pharisees may have been a sinful race, but they lived 2,000 years ago, and will harm no one now. Cease talking about them, and devote a little time to the Pharisees all around and about and within the churches."

Mr. Talmage thinks that the vast majority of the people who die in the dark land of Heathendom go straight to glory, because they die in infancy. A correspondent suggests that if this be true it is questionable philanthropy to undertake to lessen the sad mortality among the little ones.

D. A. Wasson, in one of the thoughtful articles he is now contributing to the *Index*, wisely says: "Happy is the man, whatever be his lot in life, who believes that every part and fact of the world-process, however fearful or woful in its immediate aspect is a means toward the realization of divine and perfect ends! He is a theist."

An item is going the rounds of the papers, saying that the police in our various cities picked up during the last year 5,096 lost children. This is sad; but sadder still is it to think of the children that are lost in bad homes, and are misguided by unwise and querulous parents, the number of which are beyond the count of the statistician.

Now that public curiosity is satisfied, the Revised New Testament is meeting with slow sale. It seems a wonder to us that orthodoxy could have abetted and encouraged the revision; for the more it is revised the less it is likely to be respected as an infallible authority. Besides, the elimination of some of its errors by revision has diminished, rather than added to, the orthodoxy of the book.

The Russian clergy have, from time immemorial, classed deaths caused by the use of intoxicating drinks with suicides, and refused the rites of Christian burial to the bodies of such. The directing senate has recently forbidden such ruling, and orders the rite of sepulture to inebriates. Were not the clergy right in their estimate of the crime, even though they may have erred in the punishment of the same?

A Unitarian Club has been auspiciously started in Boston, following essentially the same plan as that adopted by the Channing Club which was organized in this city last March. Like the Channing Club, its doors are not open to women, and yet when the women undertake to organize for more efficient work among themselves, some of these very gentlemen may stoutly object to their "going off by themselves in such an exclusive fashion."

Hon. Jacob Bright, M.P., thus commits himself on one of the great questions of the day: "I believe the day may soon come when women here will vote for member of Parliament. This will be good for women, and good for Parliament, and good for the country." To this testimony might be added that of Ex-Gov. Claflin, of Massachusetts, who says: "I have no more doubt that women will vote all over the United States, just as men do, on all questions in which they are interested, in the near future, than I had twenty-five years ago that slavery would be abolished." UNITY is ready to do what it can to speed the glad day.

The February number of *The Century* laments the disappearance of the schoolmaster; in other words, that he is superseded by a "system" of school education which represses his individuality and reduces him to a machine, a mere "hearer of lessons, marker of registers, a worker for examination week." It says: "There can be no doubt that our school system in this country has well nigh lost its flexibility. * * * The minister of public instruction who boasted that he could look at his watch and know just what question was being asked at that moment in every school of a given grade in France, was a good illustration of the system-worshipper.

A system of education that defeats its own ends by destroying the free and individual action of the teacher, is the nightmare of human progress."

The *Christian Life*, in its note upon the "Unitarian Year-Book for 1882," has the sagacity to discover that of the four women whose names appear as regularly ordained ministers, not one of them are graduates of our Divinity Schools, and asks: "Can a woman, without a regular training, do as good work as a man who has had such a training?" This is a pertinent question. We have been greatly encouraged by seeing how many women are favorably inclined to serve as religious teachers, but we have also been greatly discouraged by the fact that so few of them are willing to take the long road to professional success that young men expect to take. Years of study and professional preparation are as indispensable to women as to men. Never so much as now was the theological school so necessary in the equipment of a minister.

Mr. Enoch Pratt, of Baltimore, has recently given \$1,000,000.00 for the establishment of a free public library in that city. This is the gentleman who, about two years ago, gave \$10,000 to the Meadville Theological School. In connection with this fact our readers will be reminded of the generous offer of J. H. Wade, Esq., of Cleveland, to contribute a sum of half a million dollars for the establishment of a Unitarian Theological School in that city, as soon as the denomination is prepared to show its appreciation and its readiness to co-operate in such a scheme by the contribution of a like amount. The munificence of these gentlemen will, we hope, suggest to many others, who are entrusted with large wealth, the blessedness of giving in such wise ways that the donation will stand for permanent blessings. May it also lead them to reflect that the wisest benefactors are those who administer their own estates and interpret their own wills. If they would be sure of having their money well invested, let them invest it during life-time.

"It is only when science has destroyed all it may that faith can find any abiding foundations." We come upon this sentence in a newspaper report of a recent scientific lecture delivered by our friend Wassall, of Ionia, Mich., and commend it to those of our readers who are fearful of the results of scientific study, and also to those who think that in science they find a warrant for sweeping denials or a justification of the methods of negation. After the explorations of science have been carried to the ultimate limit, and the realms of knowledge and experience are enlarged to their uttermost

bounds, there still will lie beyond these limits an infinitude of *realities* rather than of *nonentities*; and so long as the universe outmeasures the mind of man, so long will faith deal with realities and hope lay hold of possibilities. And more gracious is the soul that misapprehends these realities, and misinterprets these possibilities, than is the soul that confidently denies the reality, or presumptuously would make its own limitations the boundary lines of being.

Our exchanges all unite in tender, loving eulogy of Dr. Bellows. A Lawrence, Kansas, paper contains a tribute from the pen of Mr. Howland, from which we clip a sentence or two:

Although exceedingly refined in all his tastes, as genuine and noble an aesthete as the world contains, yet by his tender sympathies he felt bound to that large portion of the race which does not live in the midst of beauty and opulence, and who are as poor and unlovely within as they are without. And it was through this same generous appreciation that he could see the truth in both radical and conservative tendencies of religious thought, and which made him so greatly respected and so dearly loved by persons of different and even warring opinions.

Prof. Swing, in the *Alliance*, says:

He was not called upon to be as military as was Channing or Parker, but rather to show that the faith of the Unitarian school could help form upright men, and in dark hours be of infinite service to the free institutions of the country. If Unitarianism can become generally what it was in the heart and words and conduct of this great exponent, mankind may as well welcome it into the fellowship of the sects. In this one preacher it proclaims its power to make an upright man, and that is a wonderful merit in a world where no doctrine is more valuable than the maxim of Jesus: "Blessed are the pure in heart." The orthodox denominations were so fond of long and abstract chains of doctrine that they needed the help of a sect which should attempt to make a harmony between faith and practice, or rather which should resolve belief into practice, and persuade men not to study into the mysteries of God, but rather to do the will of the Father.

A thoughtful correspondent deploras that we should, in a recent issue of *UNITY*, commend the preacher who turns aside from the redemption of human souls to the study of ants, and doubts the wisdom of encouraging the ministers to learn how to do other things than to preach. We like our critic's vigilant regard for the honor of the profession, and believe that success comes from concentration; but it is in the interest of this professional excellency that we commend the Doctor of Divinity who seeks to find God in his works rather than in the wordy discussions of men. A Colorado ant-hill is an inspired text in the Book of Revelation, more truly than is the Shorter Catechism or some of the Biblical regulations found in the printed book. And then, again, there must be some wholesome diversion where there is healthy concentration. An avocation must needs go with the vocation that reaches highest results. The liberal minister of the present day is not much in danger of mistaking the shadow of God's work, as found in written phrases, for the real word of God, as found in facts and things; but he is in great danger of losing his mental

virility for want of a closer contact with the industries and affairs of the life about him. We believe a minister is more of a man, and consequently a better preacher, if perchance he owns a horse, a Jersey cow, a swarm of bees, or, best of all, if he has the title to a few rods of earth, though it be located in Alaska. By all means let the preacher keep firmly in mind his noble calling of building up human souls; let the energies of his life be poured into the sermon; but in order that this may be better realized, let him not deem it unwise to learn wisdom of the ant and skill of the bee.

HENRY W. BELLOWS, D. D.

As we last went to press, this elder brother and father among us was lying sick of a sudden and serious illness, at his home in New York. Our worst fears have been realized. His death, which occurred Jan. 30, has awakened sincere sorrow and regret in thousands of hearts, not only within the household of faith of which he was an honored and much-loved member, but outside as well. All good interests of society are felt to have lost in him a helper and friend. The tributes to his character and eminent service have been many, both from the religious and secular press, and, so far as we have seen, they have been singularly generous and just. It is an evidence of the breadth of his sympathies and of the varied interests to which his life reached out and befriended.

Henry Whitney Bellows was born in Boston, June 11, 1814. Graduating at Harvard College at the age of eighteen, he spent one year as teacher in the private school of his brother, at Cooperstown, N. Y., and then entered the Divinity School at Cambridge. His course here was interrupted by a year passed in Louisiana, where he was private tutor to a young gentleman of wealth, and where he added much to his own observation and experience. On graduating from the Divinity School, in 1837, he made a somewhat extended tour southward, preaching in several cities along his route, and received a call to become minister in Mobile. It seems strange to us now that this city should have given such a welcome to the young liberal from Boston. But the southern atmosphere at that time, interesting enough to the tourist, did not promise well for permanent residence and sphere of work. He returned to Boston, and soon after (1838) accepted a call from the First Congregational Church in New York (the earliest Unitarian church in that city), now known by the name of All Souls' Church. He continued in this pastorate to the day of his death—a well-rounded service of forty-four years.

As a preacher Dr. Bellows was distinguished by rare persuasive power, varied scholarship and comprehensiveness of thought. He was a man of large and quick

sympathies. In emphasizing the views which separated him from other communions, and in criticizing what he felt to be irrational and false in the popular theology, he never lost sight of the larger church of which he felt his own fellowship and fold was but a part. He was a churchman in the best sense of the word. He felt the great value of the church as an institution in society; and while progressive in his own thought and belief, he was keenly appreciative of the earlier piety and faith, and of our debt to the moral and intellectual forces of the past. Of a younger minister of whom he spoke with affection and esteem, he once said, "But he lacks the sense of historic continuity." Dr. Bellows did not lack this. On the other hand, it seemed at times to hold undue sway over him. His instincts were conservative. By nature he clung fondly to the institutions and established forms of religion. His ecclesiastical leanings were naturally strong. At the same time he had an almost chivalric enthusiasm for intellectual liberty, and his keen and penetrating thought carried him continually from what else would have been grateful anchorage. There were in his nature the priest and the prophet; and now the one counselled, and now the other spoke grandly forth. Hence the seeming inconsistency which has at times been charged upon Dr. Bellows in his public utterances and in the action he has taken. He has been triumphantly claimed by both radical and conservative; he has delighted and disappointed both. But in either case he was true to himself. He was too many-sided to be a leader to either tendency. He was rather representative of the fellowship at large, whose interests he held dear, of whose history he was justly proud, and whose constituency he loved with a brotherly affection.

Dr. Bellows made his chosen calling his first care. His pulpit was his throne. To this his wide influence as pastor and preacher, and his sustained excellence of ministration through all these years, are in no small degree due. Few preachers in any communion have better maintained the traditions of scholarship and reverent thought in the pulpit than he. He magnified his calling by the manner in which he gave himself to its duties. In this respect his career stands forth as a motive and a lesson.

But while the pulpit had his first love, Dr. Bellows bore an active and conspicuous part outside of its immediate sphere. He has been a frequent contributor to our reviews and other periodicals, though he has published little in book form. He has been identified with many educational and philanthropic interests. During the civil war he was active in organizing the Sanitary Commission, and became its efficient President. He has been active in political and social reforms. He has been a prominent member in literary and other clubs in New

York, and has been called upon to preside at many public receptions. Good as he was with the manuscript before him, over which he had poured the beaten oil of his thought, the rare gift of the man was never so happily shown as when on his feet. His play of fancy, his apt illustration, his genial wit, clothed with the choicest diction, were the delight and admiration of those who listened. His temperament, ardent and responsive, gave a tone to his voice that winged it to the heart. It was this quality, which can never be transferred to the printed report, that made him such a pleasing and persuasive speaker in our conferences and upon the platform.

In private intercourse Dr. Bellows was exceedingly interesting and attractive. The nearer one came to him the more he loved the man. He was frank and open-hearted, taking up into his large sympathy all objects and all needs, and ready to give his counsel and advice. He was a genial host, a charming guest. There was about him a kindly dignity, natural and unstudied, that put none under restraint. In conversation he was ready and thoughtful, now grave and earnest, and now sparkling with wit that had no venom. There was in him a large humanity, and it reached out and touched whatever was human. To have known him in this more personal relation is something to be thankful for.

But he is gone. In the common sorrow and sense of loss, people ask, "Who will fill his place?" None will fill his place. No one can fill his place. Others may rise and make their places among us, do most worthy service, win lasting love and regard; but his peculiar place will not be filled. He was a man of unique and striking personality. He had more than talent, he had genius. In the denomination with which he has been connected, and wherein he was singularly honored and loved, he will be greatly missed. He had his interests deeply at heart. He was efficient in organizing the National Conference and the Ministers' Institute, in securing the increased endowment of the Cambridge Divinity School, and in many other movements of general interest and value. At the very time of his death, he was entering with his whole heart upon a plan for larger opportunities of liberal theological training here in the West. He believed in an educated ministry. He was always urging the value of careful scholarship and training. His love went out towards the young men in the ministry, and his sympathies were with them in a large degree. He had faith in the future, and shrank only from that radicalism which comes from ill-digested opinions and blindness to the spirit beneath the out-grown form or belief. The young men, in turn, loved him. The esteem in which they held him was shown by their frequent calls upon him. Within the past fifteen months he has

been called to preach at the dedication of churches in three of our leading Western cities, all under the charge of younger men, sharing presumably the newer tendencies of thought among us. Without and within his own denomination he will be greatly missed; but by none will his loss be more deeply felt, and his name and service more affectionately remembered, than by the younger ministers of his fellowship. His nearly half-century of active ministry stands for a large and lasting accomplishment; and while he is called too soon for those who knew and loved him, we may all well be thankful for the noble record of his life.

F. L. H.

Contributed Articles.

THE CITY OF LIGHT.

FELIX ADLER.

Have you heard the Golden City
Mentioned in the legends old?
Everlasting light shines o'er it,
Wondrous tales of it are told.

Only righteous men and women
Dwell within its gleaming wall,
Wrong is banished from its borders,
Justice reigns supreme o'er all.

Do you ask: Where is that City
Where the perfect Right doth reign?
I must answer, I must tell you
That you seek its site in vain.

You may roam o'er hill and valley,
You may pass o'er land and sea,
You may search the wide earth over—
'Tis a city yet to be.

We are builders of that City,
All our joys and all our groans
Help to rear its shining ramparts,
All our lives are building-stones.

Some can do but humblest service,
Hew rough stones or break the soil,
While the few alone may gather
Joy and honor from their toil.

While the few may plan the arches,
And the fluted columns fair,
And immortal thought embody,
And immortal beauty there.

But if humble or exalted,
All are called to task divine,
All but aid alike to carry
Forward one sublime design.

What that plan may be we know not;
How the seat of Justice high,
How the city of our vision
Will appear to mortal eye—

That no mortal eye can picture,
That no mortal tongue can tell.
We can barely dream the glories
Of the Future's citadel.

But for it we still must labor,
For its sake bear pain and grief,
In it find the end of living
And the anchor of belief.

But a few brief years we labor,
Soon our earthly day is o'er,
Other builders take our places,
And "our place knows us no more."

But the work that we have builded,
Oft with bleeding hands and tears,
And in error and in anguish,
Will not perish with our years.

It will be at last made perfect
In the universal plan,
It will help to crown the labors
Of the toiling hosts of man.

It will last and shine transfigured
In the final reign of Right,
It will merge into the splendors
Of the City of the Light.

THE WORKMAN'S CONSCIENCE.

BY REPRESENTATIVE WORKMEN OF TO-DAY.

IV.

THE MERCHANT'S CONSCIENCE.

HON. JOSEPH S. ROPES.

One of the fundamental conditions of human society is mutual dependence. This is apparent even in the most primitive and savage states, and its necessity and extent increase with every advance in civilization. Society to-day is divided into innumerable classes and sections of individuals, each working in its own way and for its own objects, yet all, under the control of infinite wisdom, rendering mutual service and receiving mutual compensation.

In this general division of labor and profit it is the province of the merchant to distribute the products of industry among his fellow men. He stands between the producer and consumer, the farmer, the manufacturer and the foreigner. To one he supplies the raw material, to another the finished product; to some food, to others clothing, and to all the particular merchandise which they need. What he buys of one he sells to another; and it is his business to keep the channels full, and to see that every commodity finds its appropriate purchaser, and every purchaser the commodity he requires.

It is obvious enough that in all these various transactions he is performing a necessary part of the work of society, without which it could not, in fact, continue to exist on its present basis and in its present degree of civilization. It is not, therefore, a question whether the calling of a merchant can be reconciled with the dictates

of the higher law of conscience, but how that calling can be pursued so as not to conflict with it.

In the first place, then, let every merchant see to it that his business is of a nature which will benefit, and not injure, his fellow men. No man has a right to live a useless life, and still less has any one a right to harm his neighbors for his own benefit. It may be necessary, for instance, to manufacture and sell alcohol; but the man who so manufactures or sells as to destroy the bodies and souls of his fellow men has no right to a conscience and no legitimate claim to the calling of a Christian merchant. We need not multiply illustrations of trades which make their gains by the ruin of human beings, or which, while professing to render a legitimate service, are so carried on as to furnish the least possible benefit for the greatest possible compensation. The wealthy manufacturer who plunders his workmen of a large part of their scanty wages by compelling them to buy of him goods of poor quality at exorbitant prices, is only an extreme instance of what is going on at all times and in almost all places. In strong and definite contrast to these evil practices, the conscience of every merchant should be able to testify not only that he is engaged in carrying on a part of the necessary work of the world, without which his neighbors would be worse off than they are, but also that he is so pursuing it as to benefit all with whom it comes in contact, whether buyers or sellers, agents, clerks or workmen.

But, it may be said, these are mere generalities, and furnish no practical clue to the moral aspect of the subject which we seek to present. It may be asked what are the precise kinds of business which are legitimate, and what are wrong? The answer is found partly in the obvious nature and tendency of the business itself, and partly in the motive and spirit with which it is carried on. It needs no Solon to tell us that a great portion of the liquor traffic, as it is now pursued, is a gigantic evil, a curse to the bodies and souls of men; and the same is true of other pursuits which have for their main object the amassing of wealth by the gratification of the evil passions of mankind. On this class of trades we need not waste a moment. No honest man, no Christian man, can engage in them or tolerate them. But there can be nothing wrong in purchasing of the farmer the various products of the soil, of the manufacturer the varied productions of industry and mechanical skill, of the foreigner the many commodities which he is able to contribute to our comfort and enjoyment, and to distribute these among the various channels by which the wants of the community are supplied. In a word, the production and distribution of material wealth throughout the community is a legitimate object of human enterprise, and these various exchanges of labor and the products of labor may be so conducted as to benefit all who participate in them.

We say they *may* be so conducted. But we cannot shut our eyes to the fact that in a multitude of instances this is very far from being the case. Too often, instead of making the supply of human wants the great object of his industry and skill, and regarding the profits of business as the incidental reward of services rendered, and the guide which may indicate the character and amount of business he is to do, the merchant is found employing every means at his disposal to create artificial

redundance on the one hand and artificial scarcity on the other, that he may buy his merchandise below and sell it above its fair market value. Let us not be misunderstood. We do not condemn speculative purchases or speculative sales in themselves. It may often happen that, in a time of great but temporary abundance, the merchant capitalist who foresees a future scarcity may do the greatest possible service by buying up commodities at low prices and keeping them till they are wanted. So, when prices have been driven up by cunning speculation, it may be most legitimate and desirable to break down the monopoly, and reduce prices by freely supplying the market. But when any man, or set of men, make it a business to interfere with the natural course of trade, to create a panic here, or a corner there, without any real cause for either, but merely that they may gather the spoils of unsuspecting dupes into their net, we say, unhesitatingly and emphatically, that however high they may stand on the stock exchange or the books of mercantile agencies, they are a nuisance to the body politic. Their gold and silver are corrupted, and the rust of them shall eat their flesh as it were fire. The merchant, or the banker, or the broker who cannot say from the heart as he goes to his daily work, "I intend, in all my transactions this day, to benefit and not to injure my fellow men, and I will not knowingly undertake or carry out any transaction to benefit myself at the expense of others, or on which I cannot ask the guidance and blessing of God," has no right to call himself, in the true and full and highest sense of the words, a Christian or an honest man.

In the train of this broad principle come a variety of details which need hardly be recounted. An honorable merchant will take as much care to see that his merchandise is of the best quality, as to see that his customers are safe and solvent men. He will not only be sure that all his engagements are promptly met, but that every verbal promise, expressed or implied, is held as sacred as if it were written down, and could be produced in a court of law. Short measures and short weights will ever be an abomination to him, as we are told they are to the Lord; and no chance of a bargain will tempt him to tolerate the smallest perversion of truth by himself or those in his employ. In a word, he will strive, with whatever human imperfection, to carry out in business, as in private life, the law,—"Whatsoever ye would that men should do unto you, do ye even so to them."

THE GAIN OF FAILURE.

MARY A. PARSONS.

One need not to be an optimist to perceive the immense loss to the world were there no risk of failure.

There can be no heroism where there is no danger, as a little incident that did not find its way into the newspapers at the time of its occurrence will serve to illustrate, as well as any of the world-renowned tales of valorous deeds. A friend was once on a steamboat where, for a certain time, there was real danger of shipwreck. During this period of suspense, after taking what precautions he could, under the circumstances, for himself and lady companion, he looked about to see if he could

be of service to any one else. A woman near him was trying to adjust a life preserver, and stepping up to her he proffered assistance, which was accepted. As she raised her arms in obedience to his direction, he saw an infant reposing upon her lap. "You cannot wear this while you keep the child?" he said, sadly enough, for the case looked rather desperate just then. Without a word, with not even an eloquent look, she dropped her arms and folded them about the child. "And the best of it was," added my informant, with shining eyes, "she was not even its mother, only a nurse." That the breast should thrill with the sublimity of that silent self-sacrifice, it was necessary that there should be on record shipwrecks where all on board perished, or only here and there a strong swimmer left alive to tell the tale.

But though there is a vast amount of enjoyment arising from the contemplation of deeds whose execution taxed the moral strength and doing of the doer to the utmost; yea, though the beneficent effects of individual failure on the community are so great that one may say progress is mainly made by climbing over the prostrate bodies and souls of men who have struggled to lift the world nearer the light and failed; yet we have a right to demand that they who fall by the way shall not be as the cannon-ball shot at sea and buried in the brine, but for outgo of mental, moral and physical force there shall be some income of satisfactory quality.

Every now and then there is a Divine afflatus, or a flooding of the whole man,—often whole classes of men,—with emotional insanity, and which it is only the result can prove. The world is sadly in need of help at all times, and the freshly inspired, or the demoniac, have found a new and better way to lighten its burdens. They are so sure of it that others are drawn into the rushing torrent of their intent; for the world bows down to men who know of what they affirm.

A lady said once to a Liberal friend; "You are not sufficiently sure of your own views ever to convert me." And the friend might have replied—

"When I ceased to be sure, then I ceased to wish your conversion."

In the enthusiasm of a new faith there is always danger of going too far. Because some everlasting truths are lying hidden under mountains of error, and the engines that destroy are needful for a time, the tendency to use them constantly becomes developed, and the wild reformer is satisfied with nothing less than turning the whole social order upside down. It is hard to convince either real or pseudo reformers that they have, in all ages, oftenest carried the cross only to be crucified on it at last; for the world learns very slowly that any new way is better than the old.

A child read the history of Ancient Greece, and summed it up thus: "It seems to me they killed everybody that tried to help them; then they got sorry and built a great monument to their memory." And this the ages are able to see was success; not the failure it must have seemed to the martyrs of unprophetic spirit. But not every one who tries to help the world receives even its tardy praise; only those whose zeal is informed with wisdom earn that. Who does not know persons whose chief remaining use in life seems to be to serve as danger signals for any inclined to walk their way?

Over and above the sense of discomfiture, shame and

suffering that follow a mistake as surely as they do a sin, I wish to see some gain, and I do not care to be over nice in drawing the line between mere self-seeking and enthusiasm for what seemed a better way. The mourner has a beatitude all to himself, and the reward promised, as to the pure in heart, the meek, the merciful, is direct and personal. The mourners who go about the streets, following their dead, sadden the world by the spectacle of their sorrow; but who shall measure the woe of the old man who has given the best part of his life to some cause he once thought worthy his utmost striving, but who has failed, not only of success, but of the hope or desire of ultimate triumph? Mere self-seeking, blundering inefficiency easily falls back on constitutional weakness, consciousness of spiritual pauperism, and, in comparison, needs no comfort; but sympathetic observation and experience do teach, though the love proved unworthy—

"'Tis better to have loved and lost,
Than never to have loved at all."

The ground of this conclusion is found in the consciousness of a broadened and deepened nature, and of an access of spiritual wealth, agreeable to its possessor, as truly as is the possession of his gold to the rich man.

Poor Silas Marner enjoyed his bag of guineas, though he made no use of them for himself or the world outside. I have seen this complacency of ownership in great riches of sorrow, in the innocent suffering from other men's blunders or sins, and equally in those who have bravely shouldered their own burden of failure. They do not attempt to settle the question why they should have been left to fail, where others who had not their moral earnestness have made what looks like a grand success of life; or, if they do, that knowledge of a still better way is part of their gain, but at least they *know* what they plainly show seems to them well worth the knowing. If out of this abundance they give—suffering for others' woes, help in the bearing of other men's burdens, this is the good use of wealth commended to them and practised by them more than by the more prosperous, according to the general belief of mankind.

Individual life is too short on this planet for us to be wholly sure how far a man's failure may prove his best success; but that in the long run good comes of it, experience shows.

"Whom the Lord loveth he chasteneth," is only one of the many words of the wise confirming this view; and for them who enter the next world bearing only bundles of bitter herbs for sheaves, who knows but out of these may be distilled a medicine, not only for the healing of the nations, which we already can see, but for the glory and blessing of those who could not choose but pick them!

Let its enemies crowd together and pile up the proof of the inconsistencies, infirmities, persecutions, dogmatic extravagancies and incredible opinions, or indefensible usages of the Historic Church, and make of them as ugly and awful a heap as they can. It only redounds more to the strength of the constitution of Christ's religion that it has borne these sicknesses and survived the weight of these burdens, and the sorrow of these tears, and comes down to us, in spite of the perversities of its ignorant or imperfect supporters, its rash interpreters, its unreasoning defenders, in the purity and power with which it survives.—H. W. Bellows.

Condensed Sermons.

CHRISTIANITY AND THE CHURCH.

From a sermon by Rev. H. W. Bellows, D. D., at the dedication of the Church of the Messiah, St. Louis, Mo., Dec. 16, 1881. The last public utterance of Dr. Bellows in the West.

We have little or nothing left to match the visible saintliness of Puritan confessors, the holy aloofness of a spirituality that feared and despised the world. But what have we not gained in religious breadth, freedom, geniality and cheerfulness? Certainly, the commanding awe of God, considered as absolute Sovereign or final Arbiter of man's future fate, or Infinite Inquisitor of human consciences, or Sublime Original of the moral sense, with little interest beyond its realm, made an energetic, severe and strenuous sort of religious life, of which the world has often stood and still stands in great need. It was comparatively easy to maintain that type of piety when the faith of Christians was shut up to a positive, fixed, verbally-inspired revelation interpreted by an official priesthood. * * * So full, strong and swift has been the current of new thought, swelling over and washing the banks of the old channels of faith, that it is a sort of wonder that enough remains to justify the identification of the new with the old. Indeed, the honesty and truth of this identification is formally denied by no inconsiderable class of earnest modern thinkers, deeply concerned for the moral and spiritual welfare of their generation. They insist that modern light has made a positive break imperative between those who dare to receive it in its fulness, and have logic and sense to understand all it involves, and Christianity itself; they tell us liberal Christians that we are not Christians at all, except by metaphor, that philosophy and science repudiate; that we have abandoned the base on which the historical church rested, and in disregarding its systematic divinity, its external supernaturalism and its contempt for human nature and human life, that we have really discarded Christianity itself, and ought to know it, confess it and rejoice in it! We were long accustomed to hear this charge from the orthodox world, and we resisted it with appeals to Scripture and with historical criticism. We went behind the fathers to the apostles, and we finally went behind the greatest of the apostles, to Jesus himself. We insisted that Paul should be interpreted by Christ and not Christ by Paul, and that John should be made to agree with the synoptics and not the synoptics with John; and so we made room for our liberal Unitarian faith without going outside of the record or leaving the foundations of Christ and the gospels. But after silencing or softening the assault upon our Christian faith, and from within the church which sought to drive us out when we would not go, we have since found ourselves subject to the more dangerous attack of the agnostics and positivists, who have honestly reasoned themselves out of the church and out of society, and tell us they did it on our principles, and that if we were as logical, brave, consistent and manly as they are we should confess that we were not Christians, and had no sympathy with, and no connection with, the historical church. * * *

Religion is founded on the heart and conscience and will, and theology only on the mind. The Sermon on the Mount remains essentially unaffected by time, for the human heart is one in all ages, while Paul's theology has been variously interpreted, explained away, softened, modified and mixed with modern philosophy—or discarded in favor of the original simplicity of Christ, of which we still happily have records that, however garbled, furnish an unmistakable portrait.

The religion of Christ is fixed in essence and spirit and trend, but its theology changes with time and occasion. Time and occasion, nay, providential necessity, created the theology and ecclesiastical system of the Roman church; time and occasion greatly modified it when Protestantism was born of its mighty struggle. Time and occasion are producing a less abrupt but a more decisive change in its theology in the last half century; an irresistible and nearly universal change, but none the less providential, and none the less orderly and historical, than any that have preceded it. What I maintain is, that this change does not affect the identity of the Christian religion, nor give those who feel it most any reason for deserting the Christian base, and that the proper sense of the unity of history, and the connection of the succeeding with the preceding chapters in the life of civilization, make it to the last degree important to maintain the continuity of the Christian faith and the Christian Church. There are too many glorious and beautiful traditions of the church universal; too many saints and martyrs; too many signs of divinity in its hymns and prayers and festivals, in the mystic faith hid often in its harsh creeds; in the meekness and patience and living kindness of the Christian saints and apostles of the past, to make it anything less than a dangerous impoverishment of spiritual wealth to dis sever the hereditary connection with and direct descent from the freest modern Christianity from its historic ancestry in the Church of Christ.

* * * It was because Christ's works (whatever they may have been or however natural to His wonderful personality) were works of love and pity; and because they were associated with His matchless spiritual insight and confidence, and with His immense and masterly superiority to His times and His followers—that they gave Him their hearts and their faith, and accepted and hailed Him as the Messiah and Savior of the world. The world is surely, and not slowly, coming round to the faith and confidence of the first disciples and the synoptical biographers of Jesus. * * * The wonderful and divine thing about Christianity is its perpetual tendency to run itself clear of the impurities that have flowed into its channel and mixed with its waters. I do not say that this is not true of civilization itself. But civilization is of divine origin, and is under providential guidance. We do not expect to prove Christianity more divine than life, than human nature, or than the world's history. * * *

But what if neither Judaism nor Christianity ever really rested upon the foundations which have long been called their evidences; * * * should we not be still left with the facts that both these religions have had a connected, a persistent and most decisive and all-important influence in shaping the fortunes and faith of the civilized world; and that in their literature, whatever

its origin, we still find the most extraordinary food for our moral and spiritual sustenance. * * * Christianity is here, alive and powerful, and really more alive and powerful than ever, if less distinct from the influence of the civilization and the public opinion it has created and characterized. Somehow, Jesus Christ's account of God's fatherhood, His "God is love," His witness to personal immortality, His consecration of monogamy, His exaltation of the passive virtues, meekness, long-suffering, forgiveness of enemies, His estimate of prayer and communion with the Spirit of our spirits, His notions of the supreme importance of personal rectitude and piety, have got themselves installed in the mind, heart and will of the race—are the governing characteristic ideas and feelings in the more highly civilized families of humanity; have proved capable of overcoming all civilizations not rivaled by them; shown themselves independent of climate and political diversities; have become the foundation of international law; constitute the essence of what is now known as humanity, or universal philanthropy; have largely overthrown absolutism in government, caste in social life—slavery and serfdom—and are still working to overcome or expel lust, intemperance, violence and fraud from every country where they stay. Religions of other kinds have lasted as long, have had as wide acceptance and numbered as many disciples. But they have none of them favored anything except their own growth. * * *

I believe that Christianity was never really as powerful and popular as it is to-day, when every disbeliever is free to utter just his coarsest and most virulent despite of it; that it was never so fully credited in essence as now when it is most questioned in detail; that the criticism of its history, destructive as it seems, is only making its bottom facts and truths more irresistibly known and felt.

HEAVEN—WHAT IS IT?

Rev. Judson Fisher, of Alton, has just preached a sermon on the above topic, of which the following is the closing paragraph:

"We do not, as a general thing, find mankind exceedingly anxious to drop their plans and their joys, and go directly out of this world into another. It may be thought that if they really knew the certainty of all this which is said about heaven, they would, perhaps, start at once. We apprehend, rather, that if they knew as certainly all which is true about the matter, they would be content to bide their time and stay. For it is one of the certainties, no doubt, that as a rule, whosoever cannot find God and serve him, and enjoy happiness in this world, could not in another. It is one of the 'mysteries of the kingdom of heaven'—a great mystery to those not heavenly in their minds and feelings—that heaven is, first of all, to be viewed as a condition of things upon this earth. It is not going somewhere, or waking up somewhere in a fairy-like realm among angels in upper spheres that carries us to heaven; it is not any windfall of Divine blessing or benediction that can make us heavenly; it is not entrance into anything, or reception of anything, that places us in the kingdom; but right thinking, right feeling, still more, right action and the finding through experience that 'it is more blessed to give than to receive.' The perpetual grasping of good to

make it solely our own, is sufficient to become the bane and burden of any existence. And he who has had health and strength sufficient to seek after happiness here, yet has failed to find it, may soar the universe through without catching a glimpse of the true celestial. If he has done nothing to make this world heavenly, he is not fit for another."

IS LIFE WORTH LIVING?

From a sermon by Rev. T. B. Forbush, of Detroit, on his 50th birthday, Jan. 15, 1882.

I must bear witness that life, as I look back over so large a portion of it, seems to me more filled with sunshine than with shadow; the hours of comfort quite outnumber those of unrest; the moments of inspiration outweigh those of depression; the seasons of gladness fill a much larger space in the retrospect than the seasons of gloom. And I do not think that my life has been in any sense a peculiar one. My conviction, born of this ordinary experience and of my observation of the experience of other just such commonplace people, is that if we live it decently, making some fair use of the reason and intelligence which belongs to us, life is generally worth living. However humanity came into the position which it now occupies, whatever it may have cost to bring it there, the life which it has won is a rich and noble life, rich not only in its fine upper zones, but in those broad, universal planes which are open to common humanity. Experience teaches that it is not the great, the dazzling, the exceptional, but the common, every-day things which come to every one which contribute most to life's fullness and joy. Steady work of some kind is necessary to happiness. The men who despair, the men who chant their mournful dirges over the emptiness and worthlessness of life, are the idlers. Of course life is not worth living to them, because they are doing nothing worthy in it. There is gladness in doing. The work builds up the worker, makes him whole-bodied, whole-headed, whole-hearted. It is a mistake to think work wears men out or makes them unhappy. Stimulation, dissipation, worry and fret, these wear men out, but regular work conduces to health, happiness and longevity. Men thrive under it, and go singing on their way. The consciousness that you have done good work and the satisfaction found therein never fails. Young men and women, whatever your work, do it well, the very best you possibly can, it will not only bring you present advantage, but in after years the remembrance of it will be very sweet. Good work and the value of it to the worker never can be destroyed. It will remain a part of the world's riches, and a part of his soul's riches forever. He whose life is filled with work well done, cannot fail to find it worth living. * * *

The reply which my present experience gives to the question, Is life worth living? is: Yes, if it is lived industriously, sympathetically, helpfully; lived with open eye, open heart and willing hand; lived with more thought for others than for ourselves. For when we make others glad we shall be glad ourselves. The good we do will send its blessing deeper and deeper into our hearts, and well-worn love and friendship will crown our lives with earth's choicest laurels. To one who stands thus

with soul open to all the great common influences of nature, with busy hands stretched out in common daily helpfulness, with heart full of kindness to others and filled in return by their friendly love, life is a perpetual benediction. Whoso lives it in this way will find few weary days, for even if the flesh grows weak the mind will have constant light and peace.

Notes from the Field.

INDIA.—The Brahmo-Somaj is organizing Bands of Hope among the children, where the evils of drink are taught by means of songs, symbols and precepts.

UNITY CLUB LECTURES.—Add to your UNITY list of lectures, published in previous numbers, the name of Geo. Stickney, Esq., of Grand Haven, Mich. Subject, "Party Servitude." A timely subject in what we know to be skillful hands.

NEBRASKA.—Word from Missionary Powell brings tidings of his speaking at Beatrice, Fairbury, Crete and Lincoln. He writes, "If I could divide myself into six parts and multiply the capacity of each by twelve, I should still have plenty to do."

A SOLVENT CHURCH.—It is refreshing, doubtless, to our readers, as it is to us, to discover one more church that has struggled up out of debt into solvency. The Second Universalist Church of this city, of which Rev. W. S. Crow is the efficient pastor, began the new year out of debt, and \$44.48 in the treasury.

SAN JOSE, CAL.—The *Mercury* of the 20th ult. contains a lecture on the "Return of Ulysses," being the modern version of the classic story, by Rev. Clarence Fowler, delivered before the Chautauqua Society. Here, as elsewhere, literature is found sufficient to span the theological chasm that divides Unitarians from Trinitarians.

MANISTEE, MICH.—Rev. J. H. Billman, recently of Jackson, has been engaged as pastor of the Unitarian church of this place, and begins his work under favorable auspices. The local paper prints a sermon in full on the "Rise of Man." A more hopeful theme than the more common subject for sermons—"The Fall of Man."

THE MEMORIAL OF VIRTUE.—A series of Sunday morning discourses on some of the eminent men of the past year, is in process of delivery at the Unitarian church of Ann Arbor. Rev. T. B. Forbush, of Detroit, speaks on Governor Bagley, Mrs. E. R. Sunderland on Dr. Holland, and Mr. Sunderland on President Garfield and Dean Stanley.

SIoux FALLS, DAKOTA.—The articles of organization of the First Unitarian Church of Sioux Falls, which, we presume, is also the first Unitarian church of Dakota, reaches us in pamphlet form, printed by our staunch liberal friend, Kimberly, formerly of Brodhead, Wis. Preacher and printer have done well by the pamphlet. Prosperity to the cause in Dakota,

SILK VERSUS TOBACCO.—The Ladies' Silk Culture Association recently held a fair in Philadelphia. Mrs. John Lucas, who is at the head of the management, hopes to

open a profitable and wide industry to American women in this direction. A congratulatory letter to the ladies hints at the good time coming, when silk cultivation will supplant that of tobacco raising.

BOSTON.—Rev. J. G. Brooks, the successor of the eloquent Dr. Putman as pastor of the First church at Roxbury, is about to go abroad for a year's study in the German Universities. Several hundred members of his parish have united in requesting him to sit for a crayon portrait, which is to be hung in the Putman chapel to remind the society of the faithful friend gone abroad.

SHORT-SIGHTED MAN AND FAR-REACHING LAW.—Says the *Whitewater (Wis.) Register*: "It is forty times as hard to modify human conduct through the influence of remote rewards and punishments, as through the influence of those that are known to follow our deeds immediately. If whisky killed instantaneously with the certainty that it does ultimately, the temperance reformer's occupation would be gone."

COLUMBUS, OHIO.—A missionary visit of a few hours to this capital city enabled us to greet Professors Orton and Derby, of heroic Antioch memory; to find a most hopeful, though young, State university, with some 300 pupils; a rapidly growing city, containing a large number of people who have thought themselves beyond the pale of orthodoxy. We hope, at no distant day, they will be happy in the *Unity Church* that is needed there.

PHILADELPHIA.—The First Unitarian Church of this city is to have a new church building, a structure the promised cost of which is not to exceed \$50,000, \$20,000 of which has been subscribed before the canvass begins. The society is very anxious to be able to lay the cornerstone on the approaching eightieth birthday of Dr. Furness, and hopes that the first voice heard within its completed walls will be his, who was their minister for fifty years.

A ROLLING CALAMITY.—Josiah Quincy, in the *New York Independent*, relates that, in 1842, the inhabitants of the town of Dorchester, near Boston, in regular town-meeting, passed the following resolution:

"Resolved, That our representatives be instructed to use their utmost endeavors to prevent, if possible, so great a calamity to our town as must be the location of any railroad through it," etc.

Now the town has nine railroad stations within its limits, at which about fifty trains stop daily. Poor Dorchester!

THEOLOGICAL STUDENTS.—The Unitarian Home Missionary Board, at Manchester, England, has at the present time fifteen students. The Meadville Theological School, its American counterpart, duplicates the number. Surely the laborers are few; but then if there should happen to be a prospective Martineau in the one, and a Bellows in the other, what great interests would they hold! Aye, given only the sincerity and earnestness which these names represent, and still these schools hold in trust large benediction for the future.

MINISTERIAL EXCHANGE.—The *Indianapolis Times*, commenting on the announcement that Mrs. J. R. Effinger, of Bloomington, had recently occupied her husbands'

pulpit while he was absent on a missionary tour, says:

Here is an idea. If preachers generally would exchange with their wives now and then, it would enable the pastors to take needed rest and give the women a chance to practice oratory. Preachers are always rather glad to exchange with one another. Why should they not also exchange with their wives, and while taking a rest from pulpit labors themselves, give the wives a chance to tell something of what they know or think about spiritual matters. There will be women preachers in the future.

KANSAS.—Miss Sarah A. Brown, Secretary of the Kansas Unitarian Conference, writing to the *Kansas Liberal*, says:

It is easier to growl than to advise, vastly easier to pull down a rickety old house than to build a stately, substantial and useful mansion; easier to stay at home with our charts before us, and tell what the generals should have done, than to lead the armies to victory.

* * * But the time has gone by when men can get together for the purpose of ranting against their church neighbors. They talk against the wind. Orthodoxy is taking care of itself very well and progressing slowly but surely, and if we spend our time denouncing it and its doctrines, some day we may suddenly come to find that the churches have gone ahead faster than we have.

THE CLEVELAND "EDUCATIONAL BUREAU."—Under this title a series of popular entertainments is now in progress, on successive Saturday evenings, consisting of twelve first-class lectures, preceded with half an hour's musical programme. The course is to cost a dollar, or eight and one-third cents per evening. The city has been thoroughly canvassed, particularly among the machine shops and factories, and so many tickets have been sold that the management can afford, occasionally, to throw in an educational primer to every attendant. Let other cities go and do likewise.

EVANSVILLE, IND.—The indications are that Rev. Mr. Bowser is finding a growing constituency and hearty hearing in this city. A recent number of the *Journal* contains a discourse delivered in Unity Church on the "History and Doctrines of Unitarianism," published by request. The doctrine he sums up as follows: "The Unitarian body have been led to see that the essence of the religion of Jesus is Goodness. It is not a creed, not sacraments, not even religious feelings, but a principle of life."—A Unity dramatic club, with thirty members, has recently been organized in connection with this church.

CHRISTIANITY AND MODERN THOUGHT.—Rev. James Freeman Clarke, of Boston, has just begun a series of sermons in his church, on this subject, in which he proposes to consider, (to use his own language), "What Christianity as a religion really is, and what is transient and what permanent in this religion." The course of thought which he has laid out for himself will embrace a somewhat careful and extended examination of the views of some of the leading thinkers of our time. The first sermon of the series, delivered January 15th, was upon "The Ideal and Actual Christ; or, the Christ of Faith and the Christ of History."

THE NEW SCIENCE OF CHARITY.—Mrs. Elizabeth Thompson, the noted philanthropist, of New York City, says: "Now, after thirty years of constant giving of time, money and thoughts to those in high places as well as in low, to those who only ask for a loan, as well as to those

who ask a gift, I have come to the mortifying conclusion that the giving of money, except in rare cases, is a positive sin instead of a charity. We need, and I hope some day will have, a new science—the science of charity—a science that shall deal with the cause rather than the effect. Many of the evils that afflict mankind have their origin in remote causes. We are too much inclined to try to mitigate existing evils and wholly neglect the cause."

MINNEAPOLIS, MINN.—Mr. Simmons and his new society have rented the Jewish Synagogue for a year, which has an attractive audience-room and social parlors. His audiences continue to be earnest in spirit and large in numbers. The Unity Club, organized in November, holds fortnightly sessions. A course of Longfellow and Lowell studies is being pursued, eight nights being assigned to each. He has recently lectured in the University course, on Dante, and the lecture is to be repeated in the Synagogue, 250 tickets being sold beforehand.—Bro. Janson's Skandinavian movement also continues to grow. The new church was organized with thirty-five original members. St. Paul had better look out, lest Minneapolis should eclipse it and become the cathedral city of the Unitarian Minnesota.

ANN ARBOR.—A series of Sunday evening sermons on the "Origin and History of Popular Christian Doctrines and Observances" is in process of delivery, as follows: "The Doctrine of Bible Infallibility;" "The Doctrine of the Trinity;" "The Depravity of Human Nature;" "The Doctrine of the Atonement;" "Baptism and Kindred Rites;" "The Jewish Sabbath and the Christian Sunday;" "The Day of Judgment and Hell." Mr. Sunderland, in his students' Bible-class, is giving a series of talks on "Man's Nature, Origin and Destiny." A movement is on foot looking towards a parsonage in this parish, which heartily commends itself to those who know how hard the faithful pastor and his wife are laboring. Such a home will add to their efficiency, and ought to stimulate the parish to still better and nobler things.

LONDON LIBERALITY.—A recent letter of Mr. Conway, in the *Index*, gives the result of a preliminary meeting called in London for the purpose of organizing a large association to promote the spread of free religious ideas. Eminent persons attended, among them Prof. Huxley and Prof. Carpenter. The result of their deliberations was that "no occasion was found to organize liberal lectures, for London was full of them; nor to publish a new journal or magazine, for there were plenty, such as the *Fortnightly*, *Nineteenth Century*, *Mind*, *Westminster*, *Contemporary*, *Modern Thought*, *National Reformer*, *Secular Review*, etc., all anxious to print all that cultured free thinkers could write. Literally, there was no *raison d'être* for such organization, simply because London was itself already an association of liberal thinkers, so far as it was thinking at all."

MEADVILLE, PA.—A hurried visit to this place enabled us to gird ourselves anew at the old shrines. The genial faces and kindly hearts are still there, but up at "The

Hall" things looked more civilized than they used to, when we walked the uncarpeted floors and let loose the unwinged sentences of extempore speech within the undecorated walls of the chapel; but the school is more than ever in need of funds. The library has overflowed into two or three of the private rooms, and much of its most available material, particularly the valuable foreign works in the Brigham library, are inaccessible, for want of money with which to bind them and shelves on which to arrange them. The catalogue for the current year, just published, contains the names of fifteen students—a thoughtful, earnest, working class, who appreciate the efforts of the faithful but overworked faculty, who accomplish so much in the face of many hindrances.

IOWA.—A quartette of missionaries are now feeling their way into our work in the southwestern portion of this State—Rev. V. B. Cushing, whose rising power as a preacher we have had occasion to speak of in preceding numbers; David Taylor, recently of the Meadville Theological School, who is at present at work at Council Bluffs; Miss Sarah Whitney, of Clarinda, who has had some years' experience in the Universalist ministry, and Mr. Dayne, recently an editor at Osceola, who is anxious to enter the Unitarian ministry. The ever-active secretary of the Iowa Conference writes us that efforts are being made to mature some plan of circuit work in that section of the State, by which these youthful and hopeful evangelists of the liberal gospel may become mutually helpful, so that the work of each may, in a certain sense, represent the strength of the four.—Miss Safford is giving a series of Sunday morning sermons to her Humboldt and Algona parishes on "Life's Problems," the first being, "Is there a God?" She has also been lecturing, recently, on Charles Goodyear as an "Exemplification of Perseverance."

Third Unitarian Church.—The Rev. W. R. Cowl, pastor of a Methodist church at Sharpsburg, Va., has accepted the pastorate of this society, and ere this reaches our readers will have preached his first sermon to his new charge. Mr. Cowl comes among us an absolute stranger even to his new parish, as but a few of them have yet seen or heard him; but we are prepared to welcome him with cordiality, for we have need of workers, and we hope to discover early the tones of fellowship and co-operation in his voice. A dispatch to the *Chicago Tribune*, just at hand, gives an account of the tearful separation from his old church, where he is greatly beloved. The telegraph makes him to say in his parting speech that "the doctrines he has preached to his Methodist congregation would still be delivered from the pulpit of the Unitarian church in Chicago."

It might be said that, if this be true, he has preached poor Methodism, or proposes to preach poor Unitarianism. There is, indeed, a sense where Methodism and Unitarianism are one; but there are also practical points, as Mr. Cowl will inevitably find, on which they are at radical divergence.

CLEVELAND, OHIO.—On the 5th ult. the Unitarian ministers of Ohio changed all round, cheerfully playing

a sort of ministerial "Pussy wants a corner." We relieved Hosmer, Hosmer relieved Wendte, and Wendte went to the relief of Lusk, at Marietta. Nearly five years ago we went to Cleveland to preach, but no one wanted to hear us; and we put in the Sunday in trying to persuade the people that the *Church of the Unity* would still find its life in Cleveland, and in singing the praises of a man that was then "over the sea," who, on his return, might be the coming man for Cleveland. On the above-mentioned day we were in Cleveland again, and we *did* preach to a large audience in one of the prettiest church buildings in the West, all out of debt; and we had the satisfaction of saying to the people, "I told you so," and the "man from over the sea" did it. The hearts in the Cleveland parish are already large with the hospitality with which they are to endow the coming session of the Western Conference, in May, and it will be a cruel disappointment to them if our parishes do not send their greetings by large delegations. Let UNITY readers begin to make their plans in time, so that there may be many present.

THEOLOGY IN THE COLLEGE.—What seems to be a most flagrant violation of public trust has recently been enacted by the Board of Regents of the Nebraska University, located at Lincoln. Taking advantage of the forced absence of two members of the board, after a hasty and undignified examination of a few witnesses, selected from an orthodox organization among the students, known as the "Students' Christian Association," Profs. G. E. Church, H. Emerson and G. E. Woodbury were summarily dismissed from the faculty without trial or hearing, the only reason for this action, as averred by a large number of the prominent citizens of the State, being their heterodox opinions on religious questions. Such proceedings cannot go on, at this late day, unrebuked, and we shall expect that the better spirit of Nebraska may demand prompt retraction of such a vote, or at least a full and frank examination of the whole subject. Since writing the above, a line from Mr. Powell, our Nebraska missionary, pertinently says: "I am trying to show the liberals that they are responsible for the outrage at the State University, because they do not organize under the banner of Freedom, Fellowship, and character in religion, so as to form an effective check on bigotry."

CHICAGO—*Church of the Messiah*.—A union sociable of the Unitarian friends in Chicago, held in the social rooms of this church, on the 8th ult., brought together a large number of representatives from each of the three sides of the city. The company had every appearance of being both clear-headed and warm-hearted. The proverbial "wild reformer" and "cold Unitarian" were not there. Indeed, after a vain search for these characters among the Unitarians in the West, we are inclined to suspect that they are the mythical creations of the so-called religious press of the day. A paragraph has recently found its way into the daily papers, purporting to come from Mr. Miln, by the way of an interview, which characterizes the pastor of this church as standing "half way between Orthodoxy and Unitarianism, with a strong leaning to Orthodoxy." This paragraph, wherever it

came from, is both ungenerous and unjust, and UNITY is glad of the opportunity to say that no man in all the Western fellowship has insisted with more clearness or effectiveness on clear-thinking, or plain-speaking, on theological matters than Mr. Herford. Indeed, he is a Unitarian of the Unitarians; if anything, a little too much so. We would as soon accuse James Freeman Clarke or James Martineau of orthodox tendencies as our fellow-worker, Bro. Herford. His type of thought is more conservative than is that of most Western Unitarians, but no one has spoken more emphatic words than he, on our Western platform, for inclusive fellowship—one that will range from W. J. Potter to R. P. Stebbins. This much we have a right to say, *albeit* that Herford and Jones look each other face to face often, inasmuch as they are on opposite sides of many a question.

Unity Church.—Just now the affairs of this parish occupy a conspicuous place in the columns of our daily press. It is not our mission to multiply gossip. This much, perhaps, should be stated in these columns: Mr. Miln, about a year ago, was called to the pastorate of this church, after a very short introduction. He came directly from an orthodox pulpit, and was confessedly suspicious of the so-called "radical position" of the Western Unitarians, desiring, as he expressed it, to keep himself free from the position of those "who were gyrating about nothing." During the year, he tells us, he has directed his studies largely among the writings of what he calls the "English physiologists," and from these studies he seems to have come to conclusions more negative and materialistic in character than is represented by the scholarly agnostics of England or by the reverent position of Felix Adler in this country, for they devoutly decline to affirm aught of God or of Immortality, while he seems inclined to emphasize the negative arguments. Some weeks ago he tendered his resignation, ostensibly on account of ill-health, but, as it soon came to be understood by the parish, also on account of these thought-tendencies. The parish, in the practice of that large hospitality to which it has always been trained, refused to accept his resignation, and expressed itself content if he would continue to advocate the cause of religion in his own way. The withdrawal of his resignation was promptly followed by the delivery of the three sermons which have been widely published, finally arriving at conclusions not of religious radicalism but the abandonment of the theistic basis of the church, necessitating the abandonment of all prayer. An informal meeting of as many of the members of the society as could be got together on short notice, declared, by a vote of thirty-nine to six, that the position arrived at by their pastor was not in accordance with the object and aim of the society. Nothing that might be construed as a censure was incorporated in the resolutions. Here the matter rests at the time of writing. It will doubtless result in the severance of the pastoral tie; we hope, peacefully and graciously.

Later.—On Monday evening, February 13, a regular meeting of Unity Society was held in the lecture-room of the church, at which it was decided, by a vote of 118 to 38, that the Trustees should terminate the pastorate of

Mr. Miln at the end of three months, with the power to grant him such vacation during this time as Mr. Miln might wish, without restriction of salary. Mr. Miln addressed the meeting in his own behalf, and asked the Society to specify the theological points to which it objected. This the Society refused to do. The sense of the meeting being evidently voiced by Hon. Geo. G. Adams, who urged that this would necessitate a personal examination of each member, when it would probably appear that many voted on other than theological considerations. It was enough that, in the judgment of the Society, the relations could not be continued with pleasure and profit to the majority of the Society. Here, once more, we let the matter rest, deferring all comment upon the delicate questions involved to some future time.

CINCINNATI, OHIO.—A recent visit to this city enabled us to discover the admirable prosperity which the Unitarian parish in this place enjoys at the present time. The old dividing lines have been obliterated; the audience was large, and manifested an encouraging interest, not simply in its own prosperity, but in the extension of the cause for which the church was organized. The Sunday School, under the superintendency of Mr. Champion, a graduate of Antioch College, was in admirable shape. The Ladies' Organization, with Mrs. Smith—"P. Thorne"—as its leader and Miss Sallie Ellis as its missionary, is the only local organization, as far as we know of, in the West, among the women, that has undertaken systematic missionary work on its own hook. This it does so successfully that we hope soon to speak of it at length. It was our privilege to hear Felix Adler in the Sunday afternoon lecture course that is conducted by the Unity Club of this society. The attentive audience of over 1,700 people testified to the large good that comes to the city of Cincinnati through this club. In addition to all this, Mr. Wendte was one of the originators of the "Associated Charities" of the city, and is now one of its most active agents. His voice is frequently heard in the interests of the humanities and philanthropies outside of his own pulpit, and the local papers testify to the readiness and fertility of his pen whenever the cause of Freedom, Fellowship and Character in Religion is in need of a champion. Our readers will probably be less surprised than were his happy parish to know that at the close of the service on Sunday morning of the 5th inst. Mr. Wendte's resignation was read by the chairman of trustees, with choking emotion, and listened to by a tearful audience. Six years of such over-work has left Mr. Wendte prostrated from nervous exhaustion, so bankrupted in health that his physicians peremptorily command a halt. We understand that the Channing Memorial church at Newport, R. I., are anxious to secure the services of Mr. Wendte. His change of pastorate will enable him to secure that rest so imperatively needed, and at the same time to continue the work which is his delight. The parish is determined not to consent to the separation if it can possibly be avoided, and the removal of Mr. Wendte from the Western fellowship is greatly to be regretted; but life and health are primary conditions, and wherever Mr. Wendte preaches, there will be a Western parish and a pillar of UNITY.

The Study Table.

All Publications noticed in this Department, as well as New and Standard Books, can be obtained of the Colegrove Book Co., 40 Madison street, Chicago.

LITERARY NOTES.

Darwin's latest book, "Vegetable Mould and Earth-Worms," is now published in the Appleton's International Science Series.—Frederick May Holland is the author of a new book soon to be published, entitled, "Stories from Browning," resembling somewhat Lamb's "Tales from Shakespeare." No writer, since Shakespeare, offers better material for such a work, and Browning, far more than Shakespeare, needs such introductory helps.—*The Unitarian Herald*, (Eng.) after editorially announcing the series of philosophical biographies now in course of publication by S. C. Griggs & Co., of this city, adds: "This is indeed a 'new departure' in western publishing. Very few publishers in any part of the country have ever entered upon any enterprise in the way of issuing even a few books of the very highest intellectual grade, and certainly no western publisher has ever approximated to it in point of literary magnitude and importance. The enterprise should enlist the good will and substantial support of all who value true intellectual development."—If a late-in-the-day reference to the December number of the *Unitarian Review* may be excused, we desire to call the attention of all our thinking and theorizing, as well as practical readers, to two important articles therein, viz.: on "Communism," by Rev. R. Heber Newton, D.D., and on "Private Wealth and Public Welfare," by Hon. Edward Atkinson. The former, in particular, is able and thorough, and well illustrates, by its array of facts, the difference between the communism of an excessive individualism and the more sane and substantial forms of co-operation and association, which are bound to win in the better future. Appended to the article is a quite full classified list of the most important works on Socialism, furnishing a good guide for those desirous to study the subject. The editors of the *Review* deserve the thanks of its readers for publishing articles of this character.—Rev. J. B. Harrison, known to the UNITY circle of readers as one of the most fervent and effective ministers contributed to the Unitarian denomination by the Methodist body for many years, but known to the rest of the world chiefly as the author of that remarkable series of *Atlantic* papers that were subsequently gathered in a volume, under the title, "Certain Dangerous Tendencies in American Life," is now contributing to the same magazine a series of articles entitled "Studies in the South." Mr. Harrison has visited the South for the express purpose of making a minute examination of all features of Southern social and domestic life, industry, and manufactures, as well as the soil and climate of the different sections, and in these papers he aims to report with absolute exactness the facts as he saw them. We have every reason to believe that these articles, the most important contribution yet made, as the just estimation of the needs, possibilities and opportunities of this section of our common country. May they have wide reading.

DEBATE ON THE CIVIL SERVICE REFORM, BEFORE THE SEVENTH CONGRESS OF THE PROTESTANT EPISCOPAL CHURCH.

A thirty page pamphlet with the above title is sent us by the Civil Service Reform Association, of 44 Pine street, New York. Strictly speaking it is not the record of a debate, but a collection of papers read by intelligent gentlemen who were of the same bias of thought as to the subject treated.

It was formerly claimed by anti-slavery agitators that American slavery could not have withstood two years' combined opposition of the churches. It is certainly

significant of the future of the "spoils system" that a church congress produces such vigorous protests against it at this early stage of the reform movement.

Friends of the cause, and those wishing to be informed of the present drift of thought and argument on this subject, should send for information and pamphlets to William Potts, Secretary of the Association, at the above address.

A HAPPY BOY. Bjornstjerne Bjornson. Translated from the Norse by Rasmus B. Anderson. Houghton, Mifflin & Co. \$1.00.

A charming story charmingly told. The author's psychological insight seems more profound than in the preceding stories, while he loses none in simplicity of style. The lowly life of his common people is full of attractive interest, and the reader has such thorough sympathy with the hero that it is with regret he loses sight of him as the "Happy Boy" steps over the threshold into useful manhood. If mothers would read this book, and profit by the hints herein given, the "happy boys" would be more numerous. A mother's influence paved the way of Oyvind's successful life: with true motherly instinct she felt that, like all force, child-life has a tendency to flow in the direction of least resistance, and she managed the influences surrounding the child so that the least resistance was in the direction of goodness and usefulness, hence happiness. We know of no story book better fitted to be placed into the hands of a boy than this; none that is fuller of beautiful and inspiring sentiments.

J. J.

ELEANOR MAITLAND. By Clara Erskine Clement. James R. Osgood & Co., Boston. 1881. pp. 365. \$1.50.

The first novel of a writer whose books on art have been so popular, might well be expected to be an analytical art study; but instead, we have a book full of the intricacies of political life at home and abroad, chiefly the latter. It is ably written, and is bright and fresh in some respects. There is a thread of love-making to string the various scenes upon and bring out the play of character; but the conversation is stilted and unnatural. Princes and Counts and their families may talk like prigs,—not being on familiar terms with any of them we cannot be positive about that,—but we do give them credit with average common sense. The story is almost wholly laid abroad, and when the American citizens do return home for a short time they are strangers in a strange land.

Except for its fairly good workmanship the book is not worthy of the author. When American authors will learn to use their own home life, and picture it as it really exists in their own country, then we may hope to have that long looked for book "The Great American Novel." We will have stories true to the spirit and purpose of our own life, and consequently true to the spirit of human life everywhere. There is always a background wherever human beings have lived; and it is life we want depicted, not a dead ruin.

R.

GEORGE FOX—INTERPRETED. By Thomas Elwood Longshore. Published by the author. Philadelphia. 1881.

A volume of 289 pages, devoted to the effort of showing that the words "God," "Christ," "Holy Spirit," together with all allusions to "Inward Divine Revelations,"

"Waiting for the Movings of the Spirit," "Baptism of the Spirit," etc., as used by George Fox in his sermons and writings, were used by him to satisfy the prejudices of his hearers, and had no literal significance to his own mind. As nearly as a reasonably careful reading of the first eight chapters will show, the writer's belief is, that there is no greater power than the intellect, and he wishes to show that George Fox held to the same belief; but "probably did not see any impropriety in using the prevailing superstition of the times as an agency to induce the people, through their fears or their faith, to live better lives"—page 116. To thus interpret the writings and sermons of Geo. Fox, is to violate all just and usual rules of interpretation, and makes him, as the writer freely acknowledges, a conscious user of deceptive means to a good end—a doer of evil that good may come of it.

The author has evidently been sincere in his attempt to interpret George Fox according to what he considers a true light; but the same freedom must be accorded to those, whose interpretation of George Fox differs widely from his own.

The book would have been improved by careful pruning.

W.

PRESIDENT GARFIELD AND EDUCATION. Hiram College Memorial. By B. A. Hinsdale, A. M. J. R. Osgood & Co., Boston. Price \$1.50.

Of the many writings, during the last few months, for the reader's fuller acquaintance with the history, habits, characteristics and sayings of Jas. A. Garfield, none can show more clearly the true worth of the man, and the value of such a life to all who came under its influence, than does this memorial volume. While the author shows the wonderful capacity of his mind for thoroughness and efficiency in the many lines of work to which his wide-reaching interests drew him, the pages of this book follow especially the one strongest direction his combined energies always took, that of the teacher, and of his ever growing thought in educational matters. This large experience as a teacher, in the influence and control over the minds of others, especially fitted him for the great public office to which the nation called him.

The author pays a beautiful tribute to "Garfield's great, tender heart and his all-embracing sympathy;" and we feel, while reading, as if we were admitted to the genial social life that surrounded him while he taught and labored at Hiram, and which he so truly valued. The first part of the book is devoted to the sketch of his life and the speeches made by eminent men at the memorial services held Sept. 25, 1881, at Hiram. In the remainder are found the addresses upon "Education and Educators," made by Mr. Garfield in the House of Representatives, before Literary Societies and Colleges, and the National Education Association. Also, extracts from his letter of acceptance and inaugural address, together with his remarks at the memorial services of S. F. B. Morse, Joseph Henry, and Miss A. A. Booth. The volume contains especially fine steel engravings of both Mr. and Mrs. Garfield and Miss Booth.

E. T. L.

It is a maxim with me that no man was ever written out of reputation but by himself.—R. Bentley.

The Exchange Table.

WHAT LIFE HATH.

Life hath its barren years,
When blossoms fall untimely down,
When ripened fruitage fails to crown
The summer's toil, when nature's frown
Looks only on our tears.

Life hath its faithless days.
The golden promise of the morn,
That seemed for light and gladness born,
Meant only noontide wreck and scorn,
Hushed harp instead of praise.

Life hath its valleys, too,
Where we must walk with vain regret,
With mourning clothed, with wild rain wet,
Towards sunlight hopes that soon must set,
All quenched in pitying dew.

Life hath its harvest moons.
Its tasseled corn and purple-weighted vine;
Its gathered sheaves of grain, the blessed sign
Of plenteous ripening, bread, and pure, rich wine,
Full hearts for harvest tunes.

Life hath its hopes fulfilled;
Its glad fruitions, its blest answered prayer,
Sweeter for waiting long, whose holy air,
Indrawn to silent souls, breathes forth its rare
Grand speech by joy distilled.

Life hath its Tabor heights;
Its lofty mounts of heavenly recognition,
Whose unveiled glories flash to earth's munition
Of love and truth and clear intuition.
Hail! mount of all delights.

—Boston Commonwealth.

THE GOOD OLD HUB.—Evidently, when the street letter boxes were put up, this era of Christmas card was not foreseen, for no provision was made for its accommodation. But it is only in a good town like this that valuable mail matter could be left safely outside of a box to await the collector's coming. Last week it was amusing to see the quantity of big white envelopes stuffed confidently between box and post, and one has yet to hear if any of these precious missives went astray or received the slightest damage.—Boston Commonwealth.

SCIENCE VS. ROMANCE.—Last summer, the city of Venice granted to a French company the right of running small steamers from one point to another within the limits of the city; and, in spite of the protests of Venetian noblemen living in palaces on the Grand Canal and the strike of the gondoliers, the gondolas, so long associated with poetry and song, must give place to the swift-moving steamers which science has invented, which the interests of civilization demand, and to which the romance of the future must accommodate itself.—Exchange.

A SUBSCRIBER to *The Index* makes the following suggestion to the editors: "Please leave out the name of the man who murdered your President. Mayhap we are more intolerant in England than you are: we have not yet learned the charity that endureth all things, and one thing we can't endure is the thought of that man and his crime. Surely, when once we have had to face the fact that the crime was committed and was successful to the end, and when we have groaned in spirit at the weakness and wickedness still remaining in humanity, and have sworn to ourselves to do what we can to make the world a little better, hoping that soon such crimes shall be almost inconceivable, we ought not, in a paper that we read for the sake of encouragement and light, to be tormented week by week by the memory of this hated crime. Spare us. Attack fanaticism in other ways. Illustrate your theories in some other fashion."

"Yours truly, AN ENGLISHMAN.

"ST. LEONARDS ON SEA, Dec. 10, 1881."

GAMBLING IN THE NAME OF CHARITY.—This disguised gambling, under the sacred name of charity, should not only be rebuked, but stopped by the officers of the law.

The outrage is becoming so common and so enormous in its stakes that the sober portion of society may well be alarmed for the honor of religion and the morals of their children. The better the cause which engages it to increase its funds, the more danger is its indulgence to society, as its inherent mischievousness and wrong are covered over with the attractive veil of charity. The young are taught that the end justifies the means, that we may do evil that good may come, that citizens may trample on the laws of the State not only with impunity, but glory in doing it. It is such temptations, under such fascinating disguises, that lead the young astray and blind the old to the evil consequences which follow their prevalence. No charity is so imperative in its demands as to justify trampling on good morals and wholesome laws to sustain it. No want is so pressing as to require the support of gambling institutions under whatever name. It is a cause of congratulation that but very few churches can be found willing to eke out their yearly deficiencies by gambling in their fairs.—"Charity" in *Christian Register*.

EUREKA!—A church fair without a lottery, a raffle, or a grab-bag; Rev. David Cronyn, of San Diego, Cal., our Archimedes: "Eastern and Western friends will be gratified to know that our Unitarian fair of the 7th and 8th netted us \$1,000. This result was owing to various causes. * * * Forty dollars came through the Nestor and leader of the Unitarian forces in the Connecticut River Valley, over whose doorway I myself have frequently seen in former years, written in invisible characters, the noble words: 'I will show thee my faith by my works.' * * * May the prospect of that Hill School widen and brighten! Several smaller sums came from most estimable ladies in a thousand-dollar spirit. * * * An admirable quality of the enterprise was its moral stamina. The ladies kept it rigidly free from lotteries, raffles, grab-bags, button-holing, *et id genus omne*. Strange to say, this too was an element of its success, the community here recognizing and generously responding to its attitude. We have not enough yet to get our buildings by \$1,000. We hope to secure this before long from ourselves and from friends in the East, perhaps, who, I suspect, are only waiting this report to help make up the deficiency. Then, as our Brother Jones, of the East, says, 'Beware of the architects.'"—*The Christian Register*.

"Whatever is beautiful is part of God."—A. Bronson Alcott.

"Were we not sinners we should all be handsome."—A. Bronson Alcott.

"All pure poets have abstained almost entirely from animal food."—A. Bronson Alcott.

"Everybody feels a little wronged if he or she is not handsome. Somebody has sinned, and this is the symbol."—A. Bronson Alcott.

"Scholars, if they would get their lessons, can do so in a great deal shorter time, and know more, by adopting a pure diet."—A. Bronson Alcott.

"We are formed of different races, and each race will exhibit its peculiarities sometime or other. Every pair of black eyes migrated from the East."—A. Bronson Alcott.

I knew a very wise man that believed that, if a man were permitted to make all the ballads, he need not care who should make the laws of a nation.—*Andrew Fletcher*.

"The Church is heavily weighted with superstition, nonsensical belief and sacred falsehoods. * * * Christianity purified of its dross will be a very different thing from Christianity loaded down with sanctified absurdities."—*Dr. J. G. Holland*.

Announcements.

JUST PUBLISHED.

CATALOGUE OF OFFICERS AND STUDENTS of the Meadville Theological School for 1881-2. Copies furnished free on application to the Secretary Western Unitarian Conference, 40 Madison St., Chicago, or to President A. A. Livermore, Meadville, Pa.

UNITY SUNDAY SCHOOL LESSONS—SERIES IX. *The Story of the English New Testament*. By N. P. Gilman. Western Unitarian Society, 40 Madison St., Chicago, Ill. pph. pp. 40. Single copies, 15 cts. Per dozen, \$1.25.

This will be found a timely aid in the study of the New Version, particularly to the older classes in the Sunday School.

UNITY LEAFLET No 4. *Outlines for a Study of Longfellow's and Lowell's Poems*. pph. pp. 11-24. Single copies, 10 cts. Twelve copies, \$1.00.

This is a schedule of studies prepared by Mr. Gannett and his associates of the Unity Club, of St. Paul, and will be found an admirable guide, either for club work or for private study.

UNITY SUNDAY SCHOOL LESSONS—SERIES X. *"Talks About the Bible."* By Newton M. Mann. Western Unitarian Sunday School Society, 40 Madison St., Chicago, Ill. pph. pp. 47. Single copies, 15 cts. Per dozen, \$1.25.

Used in connection with Mr. Mann's admirable little book, "A Rational View of the Bible," this will be found the simplest and most efficient help to a general knowledge of the character and value of the Old Testament, yet published.

A RATIONAL VIEW OF THE BIBLE. By Newton M. Mann. Paper 50cts.

The Colegrove Book Co. have now a full stock of this book on hand, with which they are prepared to fill orders. We trust that all orders which have been made heretofore, and not filled, will be renewed. Price, fifty cents, postage prepaid. The Colegrove Book Co., 40 Madison Street Chicago.

UNITY RECEIPTS.

Peter Dean, \$3.00; Rev. C. Covell, \$1.50; Rev. M. J. Miller, \$3.00; Mrs. Dennis Murphy, \$1.50; Fred. Walvord, \$5.00; Mrs. H. M. Spaulding, \$2.35; Mrs. E. H. Hiscock, \$1.50; R. Stuart Chase, \$3.35; H. P. Grant, \$1.50; Miss E. Pruden, .28; Miss Matilda Goddard, \$1.50; Chas. P. Curtis, \$5.00; Mrs. H. E. Stevenson, \$1.50; Mrs. Jacob Bigelow, \$1.50; S. J. Race, \$1.50; W. H. Rifenberg, \$1.50; Geo. Stickney, \$1.50; J. S. Roper, \$1.50; Geo. M. Peirce, \$1.50; Mrs. J. W. Barber, \$1.50; Mrs. L. Foster, \$1.50; Dr. D. V. Dean, \$1.50; C. S. Ittner, \$1.50; W. A. Woodward, \$1.50; J. L. Lochmund, \$1.50; H. Friend, \$1.50; E. H. Smith, \$1.25; Henry Wescott, .07; Mrs. A. Ryland, \$1.50; Mrs. Leonard, \$1.00; Miss E. C. Morse, \$1.50.

"LITTLE UNITY" RECEIPTS.

Rev. M. J. Miller, \$1.50; Mrs. Dennis Murphy, .35; H. O. Whitney, .50; Mrs. Jacob Bigelow, .50; Rev. J. C. Learned, \$3.00; Dr. D. V. Dean, .35; Miss E. C. Morse, .35; Mrs. Annie Ryland, .35.

IMPORTANT TO TRAVELERS.

SPECIAL INDUCEMENTS ARE OFFERED YOU BY THE BURLINGTON ROUTE. It will pay you to read their advertisement to be found elsewhere in this issue.

Help thyself, and God will help thee.—*Geo. Herbert*.

If goodness lead him not, yet weariness may toss him to my breast.—*Geo. Herbert*.

The delusive idea of having a friend at court whom they call a redeemer, who pays all their scores, is encouragement to wickedness.—*Thomas Paine*.

THE CENTURY AND ST. NICHOLAS.

THEIR RECENT GROWTH IN ENGLAND.

The Century Magazine may now be considered fully started on its way under the new name, and, with the Midwinter number, which has the new cover design by Elihu Vedder, the name "Scribner's Monthly" is dropped as a sub-title. Its issues, since the change was made, have been commended by the press everywhere as of rare beauty and interest. The November number was said by the *Providence Journal* to be "the most able and valuable publication ever put forth in magazine form," while the *Press* pronounced it "unquestionably the most brilliant and striking, as it is the largest and most sumptuous, of anything yet known in American or European literature." The *Springfield Republican* called the December number, "for personal portraiture and biography, the richest single issue ever made by a magazine." The *N. Y. Observer* considers the January *Century* "an ideal number." The *Charleston News and Courier*, when the change in name was made, declared that it would "be difficult to improve on *Scribner's*, already the first and best of American magazines." But the *Graphic* (N. Y.) recently said: "Take it all in all, *The Century* is already a better magazine than *Scribner's* ever was," and this is the general verdict. The increased excellence is not due to the change of name; it is only the natural growth of the magazine, made more conspicuous by the change.

With this growing excellence has come an increased sale. The average edition of the numbers of the last two volumes of *Scribner's Monthly* was 120,000; the average edition of the first four numbers of *The Century* is nearly 133,000. In England, 20,500 copies of November were sold, against an average of 16,230 for the twelve months preceding, and the sale of that number still continues there as well as here. In a recent issue of the *Dumfries* (Scotland) *Advertiser*, the rapid progress made by *The Century* among the reading public of the United Kingdom was ascribed to "the Anglo-Saxon spirit, as distinguished from the purely British or the purely American, that pervades its pages; it is much more American than it is British, but it is more Anglo-Saxon than either, and more representative of the race than of any of the various nationalities into which it has separated."

St. Nicholas has grown in England, from a circulation of 3,000 copies a year ago, to a regular circulation now of 8,000 to 10,000 monthly. It is not often that the *London Times* goes out of its way to compliment children's magazines, and American ones at that, but its issue of December 20, 1881, contained the following good words about the last bound volumes of *St. Nicholas*:

"There is an old song which sings how a certain venerable man delighted to pass the evening of his days in initiating his grandchild in the exhilarating game of draughts, and how, so well did the lad profit by his instruction, that at last 'the old man was beaten by the boy.' In looking over the two parts of *St. Nicholas*, this old song has come back to us. Certainly the producers of such literature for our own boys and girls must look to their laurels. Both in the letterpress and the engravings these two volumes seem to us (though the admission touch our vanity or our patriotism, call it by which name we will, something closely) above anything we produce in the same line. The letterpress, while containing quite as large a power of attraction for young fancies, is so much more idea'd, so much less commonplace, altogether of a higher literary style than the average production of our annuals of the same class. And the pictures are often works of real art, not only as engravings, but as compositions of original design."

RALPH WALDO EMERSON:

His Life, Writings and Philosophy.

By Rev. George Willis Cooke.

1 volume, crown octavo.....\$2.00

WITH FINE STEEL-ENGRAVED PORTRAIT.

An interesting and valuable critical and analytic survey of the literary life of Mr. Emerson, with copious quotations and extracts from his writings, including many choice and characteristic passages not comprised in his printed works.

"Mr. Cooke has given to this book long and faithful study, and some high authorities who have examined the MSS. promise it a permanent place in literature."—*Unity, Chicago*.

"It is equally clear that Mr. Cooke's volume will have a value quite independent of his own biographical work in it, though this also has been carefully done, and will add much to the common stock of knowledge concerning our chief American author; for such Emerson is, and will soon be recognized, if he is not already."—*Frank B. Sanborn, in the Springfield Republican*.

"He has given us an interesting biography of Mr. Emerson, touched upon his personal traits and peculiarities, told us incidents connected with the writing of some of his more famous essays and poems, and has brought together a large amount of matter written by Mr. Emerson, which has never found place in his published works. This feature makes the work of especial value, as certain of the essays and sermons included have been sought for in vain for many years."—*Boston Transcript*.

"Mr. Emerson's relations with the great minds of the century are clearly brought out by abundant quotation and selections from personal reminiscences. For the rest, the volume is rich in unedited writings and speeches."—*Boston Traveler*.

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THE
FREE RELIGIOUS INDEX.

The FREE RELIGIOUS INDEX is published every Thursday, by the Free Religious Association, at No. 3 Tremont Place, Boston. Terms, three dollars per year. WM. J. POTTER, editor.

THE OBJECTS of the Association are the objects of THE INDEX, namely: "To promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history;" in other words, Righteousness, Brotherhood and Truth. And it seeks these ends by the method of perfect Liberty of Thought. It would subject the traditional authority of all special religions and alleged revelations—the Christian no less than others—to the judgment of scientific criticism and impartial reason. It would thus seek to emancipate Religion from bondage to ecclesiastical dogmatism and sectarianism, in order that the practical power of Religion may be put more effectually to the service of a higher Morality and an improved Social Welfare.

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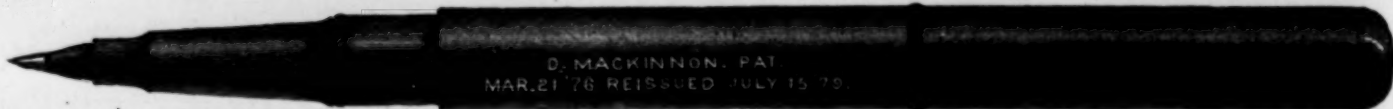
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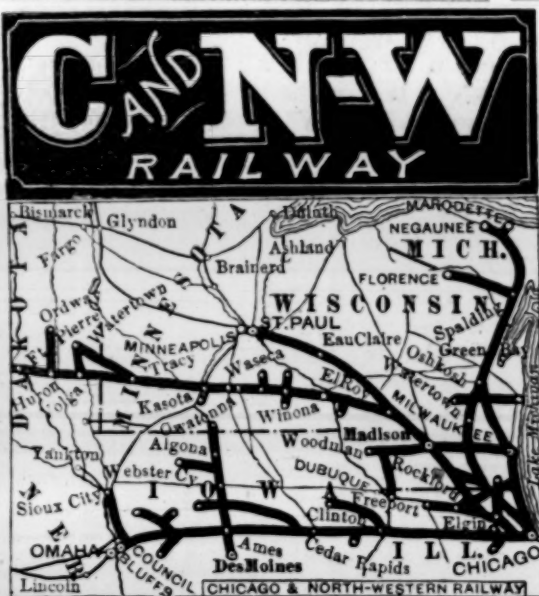
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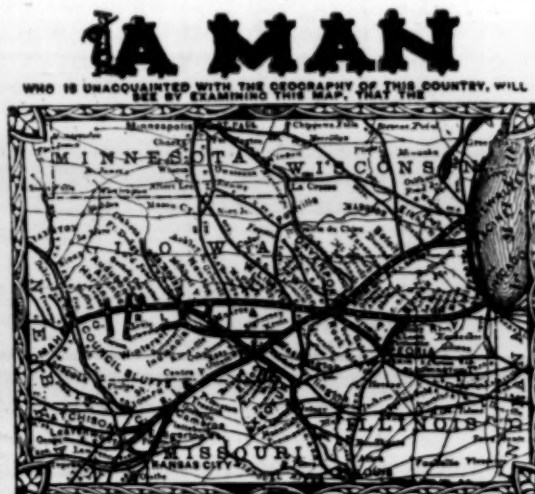
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